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NATIONAL CATHOLIC WEEKLY REVIEW

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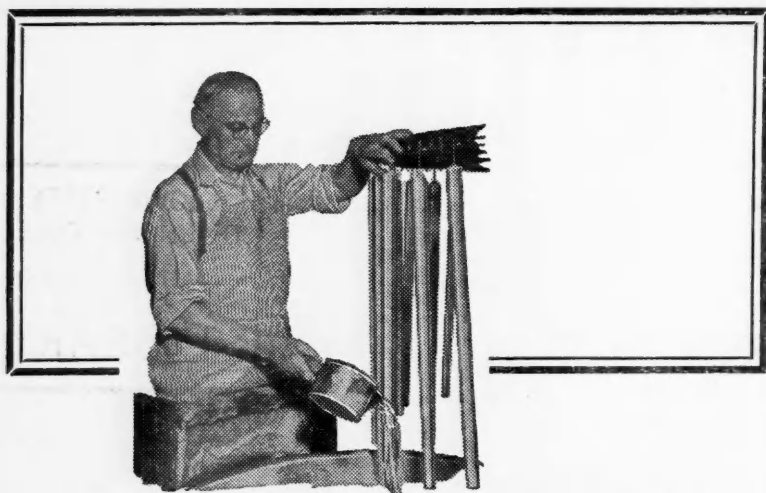


May 14, 1955

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**CANDLE CRAFTSMEN FOR OVER A HUNDRED YEARS**

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### Labor's new charter

With the approval on May 2 of a constitution to govern their combined organizations, AFL and CIO leaders completed the last of the preliminaries to their approaching merger. During the week of Dec. 5, the AFL and CIO are scheduled to convene separately in New York to ratify the new charter. Following these actions, the delegates will gather at Manhattan's spacious Seventy-First Regiment Armory to proclaim the organic unity of U. S. labor. Only the United Mine Workers, the Railroad Brotherhoods and some small independent and Communist-dominated unions will then be outside the House of Labor. Union theoreticians will note that the new constitution settles the historic clash over craft and industrial unionism by recognizing each type as of equal status. They will also note some weakening of the old autonomy principle. To put teeth in the pledge "to win full respect for the dignity of the human individual," the authors of the charter provide a relatively easy procedure for disciplining erring affiliates. The executive council is given the right to investigate complaints of racketeering and communism and to order reforms. By a two-thirds-vote, it may suspend a union which refuses to carry out the council's prescriptions. The constitution also bans discrimination based on "race, color, creed or national origin." Announcing agreement on the document, the AFL-CIO Joint Unity Committee proudly hailed it as "without peer as a fundamental charter for a democratically dedicated labor federation." May God grant our great American unions the integrity and courage to live up to this high-minded code.

### New AFL headquarters

All was sweetness and light as President Eisenhower officiated April 30 at the laying of the cornerstone of the new AFL headquarters on Washington's Lafayette Square. The President spoke in a friendly way of labor's new responsibilities in view of the impending merger of the AFL and CIO, and AFL President George Meany replied in kind. Recalling the late Sam Gompers' pledge of loyalty to the country when the present AFL building on Massachusetts Avenue was dedicated in 1916, Mr. Meany assured the President that

... in the present struggle against the aggressive forces of communism, the workers of America will stand up and do their full part to preserve world peace and the free way of life ...

Adverting to fears of the power of a united labor movement, the AFL leader said:

The effectiveness of organized labor can be measured not only by what it has done for the workers, but what it has done for the nation as a whole. Our whole purpose in labor unity is to become a more effective force for good in the life of our country.

That statement of social philosophy moralists and political scientists will heartily approve. As our so-

## CURRENT COMMENT

ciety becomes increasingly organized, the need of insisting on the duty of groups, as well as of individuals, to serve the common good becomes ever more pressing. The alternative to a proper subordination of self-interest to the general welfare is a struggle for power among pressure groups, each intent on controlling the state for its own narrow purposes. That way lies anarchy—and dictatorship.

### Go easy on the teachers

If we are to believe what we read, the teacher's lot is not a happy one these days. Salaries, from kindergarten to the university, are low. A high-school principal wrote as follows to the *New York Times* last June 21:

Never during my long [51-year] educational career have I seen the morale at so low a point as we now find it among the faculties of our secondary schools.

Dr. William C. Menninger, chief of the Menninger Foundation in Topeka, Kan., thinks teachers need "emotional first-aid stations." A conference on the manpower crisis, concluded April 28 at the University of Toledo, heard how industry, with its high wages, lures prospective teachers to laboratories and the business field. The "cream" of the colleges is said to be thus siphoned off, leaving "skim milk" for the nation's classrooms. Dr. Mark C. Schinnerer, superintendent of schools in Cleveland, O., asked the conference: "Don't you know we haven't enough poor teachers to go around?" The unsolved problems of teacher-recruitment are staggering. Salaries must be raised if we are to have the estimated 900,000 teachers needed in the public schools by 1960. One big thing, it seems to us, should be done at once. We should stop demeaning the teaching profession by careless metaphors. There are many devoted men and women in our schools today because they love the profession of teaching. They don't like being called "skim milk." These barbs may drive *them* into better-paid jobs in industry.

### President Gronchi of Italy

Why did the Italian Communist press, with *L'Unità* setting the tone, exult over the election of a militant Catholic as President of the Italian Republic? The 67-year old Giovanni Gronchi, who took office on May

11, was a staunch supporter of Don Luigi Sturzo's Popular party in pre-Mussolini Italy. After Italy surrendered in World War II, he joined the late Alcide de Gasperi in founding the Christian Democrats—successor to the Popular party. In between, he was active in other Catholic religious and political movements. What strange reasoning, then, led the Italian Communists and their Left-wing Socialist allies to hail the choice of such a man as a triumph for their anti-religious cause? Perhaps part of the answer lies in the distressing split of the Christian Democrats over Signor Gronchi's candidacy. Over the opposition of about 50 deputies, who favored Gronchi, the party committed itself to Cesare Merzagora, an independent. It switched to Gronchi only when it became evident as the balloting in the National Assembly progressed that he might be elected by Communist and Left-wing Socialist votes. The uncertainty among the Christian Democratic leaders gave the Communists a chance not only to claim credit for electing a popular President but also to embarrass the Government coalition. Another reason for the Marxist jubilation was Signor Gronchi's stand last year in favor of inviting the Left-wing Socialists to join the Government coalition. That raised Communist hopes of re-entering the Government and reversing Italy's pro-Western foreign policy. Whatever Signor Gronchi had in mind when he proposed his "opening to the Left," it is highly unlikely that he envisages sharing power with Moscow's errand boy, Palmiro Togliatti, or breaking Italy's bonds with the West.

### ... shift to the left?

One consequence of Signor Gronchi's election may be a further shift within the Christian Democratic party toward what the press ineptly calls its left wing. This unsatisfactory tag refers to those men in the party who are committed to a policy of large-scale social reform. The leader of this group is Amintore Fanfani, the party's secretary general and an authority on Catholic social teaching. If Signor Gronchi's election does indeed indicate such a shift in power, Premier Mario Scelba's tenure may be threatened. This could be another reason for Communist jubilation, since Signor Scelba is one of their pet hates. Though the picture is somewhat confused at the moment,

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American fears that Gronchi's victory is "a reminder of the rising power of Italy's fellow travelers" appear to us vastly exaggerated.

### Arthur Deakin dies

Not without a feeling of personal loss, the editors of this Review read of the death of Arthur Deakin, general secretary of the Transport and General Workers Union. Mr. Deakin was stricken, apparently with a heart attack, on May 1 while addressing a meeting at Leicester and died the same day. He was 64 years old. On several occasions in the course of his infrequent trips to the United States, this extremely busy man visited us at our editorial headquarters. These visits were as enlightening as they were amiable. On succeeding the late Ernest Bevin as head of the TGWU, the largest union not only in Britain but in the world, Mr. Deakin was soon called upon to prove his sturdy anti-communism. He was instrumental in barring Communists from leadership positions in TGWU, and in 1948 led the exodus from the World Federation of Trade Unions. An opponent of Aneurin Bevan in the British Labor party, Mr. Deakin headed the strong trade-union group which maintained the moderate Attlee-Morrison leadership in power. Now that he is gone, one wonders whether there will be any softening toward the Marxists and neutralists in the Labor party. To ensure unity in the face of the approaching general election, the Parliamentary Labor party recently restored "the whip" to Bevan. If this gesture is no more than the customary closing of ranks for a political campaign, it has little significance. If it is more than that, Mr. Deakin may be sorely missed, indeed.

### Church and State in Argentina

In a May Day address to a rally of organized labor President Juan D. Perón, who holds virtually absolute power in Argentina, made a great flourish of democratic fervor. He would leave the whole matter of State and Church up to the people. "If they decide there must be separation, there will be separation, but if the people decide [the Church] must go, it will go." This was doubtless the dictator's answer to the April 22 statement of the Argentine hierarchy. That statement made it clear that the bishops did not oppose the separation of powers or a just economic separation of Church and State. Recalling the command of Christ to "render to Caesar the things that are Caesar's and to God the things that are God's," the bishops reminded the faithful that they could not countenance a "moral separation" that would place a Catholic in the "sad situation of having to betray his conscience in order to obey a temporal ruler." Since last November, when Perón began his open attack on "political Catholicism," he has allowed the strictly controlled Peronist press and the police to wage a vicious campaign of vilification and repression. His clear aim is to destroy the growing influence of the Church among the working masses, the main



base of his power. The workers cannot be allowed more than one loyalty in a totalitarian state. Eduardo Vuletich, secretary of the Argentine Labor Confederation, stated that theme clearly last November: "Down with the enemies of the people and the enemies of God. The Fatherland has only one destiny: it is called Perón! The Fatherland has a single motto: Always with Perón!"

#### **Repatriation clause in Austrian treaty**

When visiting New York last Dec. 2, Austria's Chancellor Julius Raab made a touching statement about the Statue of Liberty that takes on new meaning in the light of the negotiations now going on in Vienna. The visiting statesman declared that his country, too, has such a monument, none other than St. Stephen's Cathedral, Vienna, "the sight of which gives to many a refugee from the East, after he has crossed the barbed wire and mine fields at the frontiers of Austria's neighbors, the same relief and comfort." The spire of this cathedral, the Chancellor went on to say, is thus also "a symbol of a country which is a haven for human rights." Right at this moment, however, some tens of thousands of refugees from communism who are now in Austria feel profound concern about the implications of Article 16 of the draft State Treaty. The ambassadors of the Big Four at Vienna began on May 2 to review this treaty preparatory to a meeting of the Foreign Ministers which is expected to clear the way to Austrian independence. We know enough about Soviet ways of interpreting agreements to suspect all kinds of traps in this poorly worded article. Though the refugees from the Iron Curtain countries would not be "forced" to return whence they came, they would be subjected to severe moral pressure to do so. Reports leaking out of the closed sessions allege that the USSR has now yielded on the repatriation article. If this proves to be true, 40,000 displaced persons will enjoy freedom from fear and Chancellor Raab will have made good his boast.

#### **Chicago meeting on labor problems**

On May 20 in Chicago, Loyola University's Institute of Social and Industrial Relations and School of Law, in cooperation with the American Arbitration Association, will sponsor a one-day conference on "Critical Issues in Labor Relations." The program, which arrived at our editorial office last week, promises to be richly rewarding. In addition to panel discussions of trends in labor arbitration, right-to-work laws, current policies of the National Labor Relations Board and regulation of union pension and welfare funds, Daniel Bell, Labor Editor of *Fortune*, will address the delegates on implications of the coming AFL-CIO merger. Businessmen, union officials and others wishing to attend the conference should apply to Dr. Charles W. Anrod, Loyola U., 820 N. Michigan Ave., Chicago 11, Ill. The fee, including lunch, is \$8.50. Make checks payable to Loyola University.

#### **REVOLT IN VIETNAM**

Premier Ngo Dinh Diem of South Vietnam may not be the most astute politician in the world. He may be obstinate and determined to tolerate no opposition. Yet, in view of the near-anarchy prevailing in South Vietnam since the Geneva agreement, one might justifiably ask what type of leader the Premier's critics would prefer.

The civil war between the Binh Xuyen and loyal Vietnamese troops, which flared up in the streets of Saigon two weeks ago, had been inevitable for months. No self-respecting Premier could long countenance the retention of police power in the hands of a faction asserting its independence of the legally constituted Government. Furthermore, the Binh Xuyen, with its private army, has no claim to a place in respectable society, let alone in government. It is nothing more than a group of ex-river pirates, opium dealers and gambling den and brothel operators. Premier Diem has no choice but to oppose them, even at the risk of provoking armed violence.

Neither is there a place in government for religious and pseudo-religious groups whose chief ambition is to be in a position to maintain their private armies. Private armies are the curse of free governments, as any responsible political leader will admit.

Moreover, there is something fantastic in the picture of a comic-opera Emperor, lolling on the French Riviera and there deciding the fate of a Premier he himself had sent to Vietnam to do a job. Anyone familiar with the conditions in Vietnam since 1948 has good reason to doubt that Bao Dai ever was the symbol of Vietnamese nationalism the French have made him out to be. The man always has been a handicap to free Vietnam. His deposition, already threatened by Diem, might be all to the good.

The ejection of Bao Dai, of course, would not be to the liking of the French, who have supposedly given Vietnam its independence. But therein lies another bizarre chapter in the story of tragic Vietnam. Premier Diem, reflecting the feeling of most of his countrymen, has always been too anti-French to suit the taste of the erstwhile colonial power. Not too surprisingly, therefore, the French have been giving unconcealed support to his opponents. They even criticized U. S. assistance to Ngo Dinh Diem until it became clear that the Premier was more solidly entrenched than they had supposed.

In the crisis facing South Vietnam no one capable of replacing Ngo Dinh Diem has put in an appearance. The only grounds for removing him would be a manifestation of the popular will to that effect. No such manifestation is now possible. Government by popular choice is out of the question until a provisional Assembly can be formed and the groundwork laid for general elections. On his own admission, that is what Ngo Dinh Diem is working for. Until some semblance of stability is brought to the country, our best bet is to support the Premier.

V.S.K.

## WASHINGTON FRONT

For some weeks now President Eisenhower himself has been the center of a whirling crisis of international and national affairs. By Act of Congress his is the sole responsibility of deciding whether or not to fight for the islets off the shore of China, and if so, whether to use conventional or atomic weapons. It is a terrible and lonely eminence.

That he is feeling the strain there can be no doubt. Four times in eight days as I write, he has played eighteen holes of golf at Burning Tree. This does not mean he was running away from duty. During the war nobody ever accused General Eisenhower of shirking hard and dangerous decisions: witness Africa, Italy and Normandy. But it is known that when he has a tough one to make, he relaxes and clears his head by physical exertion. Once when his National Security Council—his real Cabinet—had a difficult problem to decide, he walked out on them. When they had reached agreement, they looked around for him, and found him practising approach shots on the White House lawn.

He has told few of his decision on the islands, except that he sees a third way out: negotiation, direct or indirect, with the Red Chinese—a decision that will not be popular with the friends of Chiang Kai-shek. But in any case, the decision will be his and his alone to make.

On the national scene, his office staff keeps things moving with a constant stream of suggestions and messages to Congress, signed by him, on legislative proposals. But these decisions were relatively easy: they had in fact been made months ago. The only problem was the timetable. His staff could worry over that. The President took it in stride.

The one big overriding decision, on which pressure constantly mounted, was this: would Ike run again in 1956? It may not have been mere coincidence that his unprecedented golfing outings came at the time when her physician forced Mrs. Eisenhower to cancel five important public appearances, and no doubt many private engagements, by reason of her health. It is known that the wives of Coolidge and Truman had much to do with their not running again. But in those cases it was the health of the husbands that was at issue; in Ike's case it is the health of his wife.

It is not that Mrs. Eisenhower is really ill now. Last week the President assured the country of that. But she is not a strong woman, having had rheumatic fever in her youth, and having led for forty years the austere life of an Army wife. Ike's decision is: can she stand the gaff for six years more? It's a terrible gaff. So the new Gettysburg address, as it nears completion, assumes an overwhelming significance.

WILFRID PARSONS

## UNDERSCORINGS

The Catholic Central Verein of America (3835 Westminster Place, St. Louis 8, Mo.) is currently celebrating its centennial year. Through its many laymen's activities for charitable, educational and social-justice objectives, the Verein has left its impress upon the growth of the Church in this country. Early in championing the cause of parochial schools, the Verein, which today counts some 68,000 men in 815 branches in 16 States, owed much of its development to the leadership of the late saintly Frederick P. Kenkel (1863-1952), director from 1909 to 1952 of the Central Bureau.

► The California State Legislature passed a resolution commending Msgr. Matthew F. Connolly, port chaplain of San Francisco and director of the local Apostleship of the Sea, according to a Religious News Service dispatch of May 3. The resolution stated that Msgr. Connolly "has won the trust of both labor and management," who, on the common meeting-ground of the Apostleship of the Sea, establish "understanding and friendship that rarely, if ever, are achieved across the bargaining table."

► The Catholic Library Association, meeting at Milwaukee April 12-15, elected as its heavenly patron St. Peter Canisius, 16th-century Dutch Jesuit. St. Peter, a leader of the Catholic counter-reformation and an outstanding figure at the Council of Trent, was one of the century's most prolific writers, believing in the necessity of defending Catholic truth with the pen. His qualifications as a patron of the CLA were discussed by Rev. Charles Corcoran, S.J., in our issue of April 25, 1953.

► The Archdiocese of New Orleans, as a "good-neighbor" project, is planning to bring 30 to 40 boys from the Jesuit Colegio de la Imaculada, Lima, Peru, to New Orleans Catholic schools for a three-month period. The boys, who are expected to come in December, are in what corresponds to the eighth grade and can speak English. Catholic homes will be asked to accept the boys as guests.

► The Catholic Press in France lost one of its leading supports with the death at Bordeaux recently of the Rev. August Maydiou, O.P., at the age of 55, NC reported on April 20. After a brilliant record in the Resistance Père Maydiou resumed direction of *La Vie Intellectuelle*, which he had edited since 1935. He was also active in the Dominican publishing house, Editions du Cerf. He visited this country last year in preparation for a book on American Catholicism.

► *Correction:* In our issue of April 30, p. 123, Mr. John G. Milhaven, S.J., was said to belong to the New England Province. He belongs to the New York Province. C.K.

## Long-range foreign aid

President Eisenhower's program for \$3.5 billion in economic and military aid was something more than just another foreign-aid proposal. If passed by Congress, it will mean a revolutionary change in our concept of foreign-aid programs. They will no longer be considered mere transitory, stopgap measures to halt the advance of communism, but, rather, essential and permanent tools of American foreign policy. As the President stated in his April 20 message:

I consider the program an indispensable part of realistic and enlightened policy . . . apart from any obstacle created by the Communists, this is a long-term process.

In other words, if President Eisenhower has his way, foreign-aid programs will be with us for a long time to come.

The compelling fact that Asian economic development cannot become a reality overnight has no doubt determined the President's decision to take this long-range view. Two-thirds of the \$3.5 billion requested for fiscal 1956 is earmarked for the so-called "arc of free Asia." At least 15 countries in an area stretching from Pakistan as far east as Korea and Japan will receive \$1.7 billion in military aid and an additional \$712.5 million in economic and technical assistance. But this, in President Eisenhower's conception of Asian needs, is only the first instalment in a program that may have as much as ten years' duration.

In line with the long-range view, the President proposed that the Foreign Operations Administration, due to expire next month, be supplanted by a new organization, the International Cooperation Administration. The ICA would function as a permanent, semi-autonomous agency within the State Department. Where FOA was merely a temporary foreign-aid agency, ICA would become, as the President put it, "an integral part of our foreign policy."

Such perception of the importance of economic assistance to underdeveloped countries has long been lacking. Despite the ever present threat of renewed Communist aggression, it is more probable that the battle for the "arc of free Asia" will be won on economic grounds. R. G. Casey, Australian Foreign Minister, has put the problem neatly in his recent *Friends and Neighbors*, a treatise on his country's foreign policy with particular reference to Asia.

In addition to offering military protection in times of need, we need to strengthen the economies of Asian countries in a way which will enable them to reinforce their political independence and deal with the pressing social problems of their peoples.

Nor is foreign aid a one-way street. In its April 30 issue *Business Week* showed how past programs have not only contributed to U. S. postwar prosperity but also bolstered the economy during the recent recession.

Nevertheless President Eisenhower may have to

## EDITORIALS

fight to get his program through Congress unscathed. Many Congressmen bucked foreign aid even when it was conceived as a mere temporary measure designed to meet a pressing emergency. Last year Congress voted FOA only a one-year extension because it feared its continued existence fostered the notion that foreign aid had become a permanent program.

When the chips are down, Congress will probably recognize the logic of the President's view. Not only does self-interest demand that foreign aid be carried on, but, as this Review has asserted before (3/26, p. 666), so does our moral responsibility as the wealthiest nation in the world.

## St. Joseph the Workman

On the feast of St. Joseph, March 19, 1937, Pope Pius XI proclaimed the foster-father of Christ patron of the Church's world-wide struggle against communism. On that day the Pope published his prophetic encyclical *On Atheistic Communism*, in which he warned of the "immense catastrophe" in store for a world drifting from God into the grip of a messianic materialism. Then the Pope appealed to St. Joseph to guide the Church in her universal campaign.

Joseph was a most fitting choice as patron. He belonged to the working class. He knew from hard experience what poverty was, both for himself and for the Holy Family he loved and cared for. As guardian of the Christ Child he had to face the persecution of Herod, the ruthless tyrant. And in the end the victory went to the defenseless Joseph. Who, then, could better sympathize with the millions of victims of social injustice on whom communism today feeds and grows? Who was better acquainted than the poor carpenter of Nazareth with the lot of the refugee and the sting of the unjust use of state power?

Now, almost two decades after Pius XI's encyclical, the present Holy Father has proclaimed May Day the feast of St. Joseph the Workman. This time the Pope's action is a direct challenge to, a positive invasion of the Communist camp. The significance of the choice of May Day to honor St. Joseph the Worker can hardly be lost on the Communists. For all his reputed cynicism about the Pope's lack of military divisions, Joseph Stalin would have recognized this new challenge from the saint whose name he bore. On many a May Day, Stalin himself had received the loud ovations of the masses crowded into Moscow's Red Square.

In 1889 the second Socialist International desig-



nated the first day of May as a holiday for radical labor, a day for demonstrations, parades and speeches. In recent times the Communists have taken it over. They will not yield it up without a battle. But the Christian May Day will survive. The names of Marx and Lenin and Stalin will fade into the background, and Joseph, the Just Man, will have the final victory.

## How fares philosophy?

When Anglo-American philosophers gathered with their Continental colleagues on the campus of the University of Brussels for the XIth International Congress of Philosophy in August, 1953, there was little that could be called a meeting of minds. Outnumbered English-speaking delegates were aghast at finding Europeans really serious about metaphysics. An observer later wrote that the two groups were "intellectually not on speaking terms" (AM. 3/13/54, p. 615).

This real cleavage has complex causes. The late John Dewey is partly responsible for recent American hostility to metaphysics. Another factor is the ascendancy which the ideas of an Oxford professor named A. J. Ayer have gained over English-speaking philosophers since his *Language, Truth and Logic* appeared in 1936. Ayer's disciples have turned philosophy into the almost exclusive study of symbolic logic. Metaphysicians have become the pariahs of Anglo-American philosophical societies.

Now the tide is beginning to turn. A recent sign of this was an article, "Sense and Nonsense," written by Philip Toynbee for the November, 1954 issue of the British journal, *Encounter*. It is a stinging critique of the rigidly empirical criteria which Ayer imposes on "meaningful" discourse. If a few more such blows are delivered in defense of the human intellect, British metaphysicians—never numerous—may come crawling out of their holes to be counted.

On this side of the Atlantic, too, there are hopeful signs for metaphysics. John Dewey is no longer the untouchable he was five years ago. Abstracts of papers read April 28-30 at Michigan State College, Lansing, Mich., where the Western Division of the American Philosophical Association held its annual meeting, contained some encouragingly fresh approaches. Niels C. Nielson Jr. of Rice Institute spoke on "Analogy and the Perennial Philosophy." (It is refreshing to note APA allotting time for a discussion of the *analogia entis*.) True, this and two other promising papers were grouped under the ghetto-rubric of "philosophy of religion." But apparently the situation of metaphysics in APA is slightly on the mend.

Still further evidence of a change is the solid growth of the Metaphysical Society of America, founded in 1949 (Prof. John E. Smith, Sec., Linsley Hall, Yale University, New Haven, Conn.). About half of MSA's members come from the large Eastern universities. Significant, however, is the fact that older men predominate in MSA, since young professors ap-

parently hesitate to get themselves tarred with the metaphysical brush before they have won their scholarly spurs in other, more "acceptable" areas of philosophy.

Our Holy Father Pope Pius XII recently raised his learned and respected voice in defense of metaphysics. In a remarkable address delivered April 24 to the Pontifical Academy of Sciences, he reminded philosophers and scientists alike that the nature of science is such that it cannot accomplish a universal synthesis of knowledge. Unity, the Holy Father said, must come from philosophy. Strangely enough, despite hopeful signs for the future, philosophers still have to be reminded that this is so.

## What hope for the escapees?

Two dramatic reports in the New York Times, dated April 25 from Munich and April 26 from Nuremberg, underscore the plight of escapees from Iron Curtain countries as they languish in detention camps, waiting for clearance to enter the free countries of the world and particularly the United States.

These people have fled the satellites, often at the risk of their lives, mainly in the hope of asylum and help promised by the U. S. Refugee Act of 1953 (cf. AM. 5/7 p. 141). What happens? Though adequate visas are available under the Act to bring to our shores hundreds of thousands of escapees, red tape is keeping the flow to a trickle. This is what the escapee in Bavaria faces:

German investigation three months to one year; investigation by U. S. intelligence, one year; investigation by U. S. consulate, six to nine months; obtaining promise of support and employment in the United States, one to two years, if at all. . . . The waiting time stretches into years.

Communist propaganda has not been slow to move into this heartbreaking situation. The Times reports state that within the past months an intensive program has been building up to persuade the internees that they will be given jobs and other assistance if they return home. Refugee leaders in Munich estimate that as high as twenty-five per cent of Czech refugees are already negotiating their return home.

This drive by the Communists throws a most embarrassing spotlight on the heartlessness of our refugee program as now administered. It is dealing us a diplomatic defeat. It should be a reminder to President Eisenhower that it is utterly unrealistic merely to state, as he did in his news conference on April 27, that he "endorses revision of the restrictive refugee law." There was no evidence, says the report that gave that Presidential quote, "that the White House was ready to suggest specific amendments to Congress."

Refugees waiting for freedom will no doubt be happy to hear that "revision is endorsed." But unless they hear soon that definite and effective action is to be taken, who can blame them if they go home?



## "Socialistic pattern" in today's India

Jerome D'Souza

SOON AFTER PANDIT NEHRU returned to New Delhi from China on November 2, 1954 he declared that India's objective should be the creation of a "socialistic pattern of society." This goal, in fact, was proposed as the chief resolution for the annual gathering of the Congress party at Avadi near Madras in January. The prestige and authority of Mr. Nehru ensured for the resolution an overwhelming majority.

Does the adoption of this resolution imply a radical change in the social and economic program of the Congress party? Or is it, as asserted by the majority of Congress leaders, only another way of describing the older objectives which the party has consistently held? The public mind is uncertain. To gain a fairly objective picture of the situation it is necessary to glance at certain other developments in India, in particular the nature of the last budget and a proposed amendment to the Constitution.

### GOVERNMENT POWERS OVER PROPERTY

The movement towards a more equitable distribution of property has been gaining strength from the very first days of independence seven years ago. In fact, the suppression of *Zamindaris*, i.e., large estates cultivated by tenants who had no share in the ownership of the land, was one of the promises made by the Congress party back during the days of the struggle for independence. In order to end the feudal system of land ownership, it was found necessary to pass an amendment to the new Constitution in 1951. The necessity arose from a decision of the Supreme Court, based on the Fundamental Right to property in the 1948 Constitution, which invalidated certain acts of the State Legislatures to acquire *Zamindaris* and distribute the land to the poor tenants working it. The proposed so-called Fourth Amendment gives such great powers to Government to acquire and dispose of private property that it is regarded as a radical modification of the right to property guaranteed in the Constitution.

The Fourth Amendment as originally proposed was radical enough. The changes recommended by a Select Committee make it even more drastic. There is no doubt that since the Prime Minister and the Government are bent on getting it passed, it will before long become part of India's Constitution.

This change will give to the Government power to take over property (either to administer it as a state possession or to distribute it in the interests of the propertyless) and to fix the rate of compensation in such a way that its decision shall not be

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challenged in any court of law. This provision applies to both agricultural property and commercial and industrial undertakings. In other words, the right to property guaranteed by the Constitution becomes a non-justiciable right. Parliament alone will have the right to fix the rate of compensation.

This far-reaching modification of the Constitution is justified by its proponents on the ground that it is necessary for the implementation of the "directive principles of policy," which also form an important part of the Constitution. These principles aim at securing for the people a just distribution of wealth, fair wages and whatever else is summed up in the concept of the "welfare state."

Insistence on the right to property by individuals has, it is true, in some instances clashed with the action of the state in promoting social justice. Moreover, the state is expected to intervene and take over property for exploitation or distribution only when the general good is deemed to demand it.

But the fact remains that in the last analysis the compensation given will be decided by the sentiments of the party in power. If reduced to a mere token compensation, there is no legal remedy for the inequitable deprivation. No wonder the proposed amendment has met with considerable opposition at home and unfavorable comment abroad. A former Chief Justice of the Supreme Court said recently, in an address to lawyers: "If the quantum of compensation is to be left to the discretion of the state and made non-justiciable, there will be little left of the guaranteed protection of private property."

### CONTROL OF BUSINESS

The general tone and implications of the latest budget of the Government of India are also in the direction of restriction on private initiative and fewer chances for the growth of private capital. Actually, the Government's policy of recent years has not caused them any setback. On the contrary, the last two years have seen a wide expansion of the Indian economy. There has been a great increase in agricultural and industrial production. Deficit financing has not brought about inflation. Agricultural prices, in fact, have fallen. Increase in consumption has not, contrary to all expectation, interfered with capital formation. There has even been an increase of savings and clear evidence that more money is available for investment in the private sector of the economy. India is proposing to repay a first instalment of its debt to the World Bank.

The Government's Finance Minister has nevertheless not permitted himself to be encouraged by these signs. The tax burden on the middle classes has been increased under his budget. Income taxes are now levied on perquisites and allowances even if these are not actually paid in cash. There are heavier excise duties on industrial goods, notably cloth. Larger sums than ever before are being provided for the public sector in development undertakings. The budget reflects the restrictive tendencies characteristic of the Congress party's attitude to individual economic activity.

From all this it might appear that the move towards a "socialistic pattern of society" is not merely a verbal variation of the older "welfare" concept. It looks like a radical shift in economic and social policy in process of being implemented on different fronts.

Against this extremist view, on the other hand, we must weigh the emphatic declarations of the leaders of the Congress party, who would make out that there is nothing essentially new or changed in its approach to economic policy. The Prime Minister himself has repeatedly stated that the objective of the socialistic pattern implies no fundamental change.

He insists that the party is wholly opposed to acquisition of property without compensation (except possibly in the case of those who have owned slum property and have shamefully exploited the poorest elements of the population) and that India's policy is one of maintaining a "mixed economy" of public and private sectors. He maintains that agriculture, subject to redistribution of land on a more equitable scale, will always belong to the private sector. In industry, his position is that the state will not employ its resources to acquire concerns already existing, but will rather begin new enterprises which cannot be undertaken by private capital in India. In any case, he argues, planning and economic progress of India will be definitely subject to the democratic process.

Answering the Communists in a speech to the Delhi State Congress Committee on April 3, Mr. Nehru declared:

There is no doubt that Russia has made great progress during the last few decades. But perhaps it is not remembered that this progress was made at the cost of democratic principles. We in India have absolutely no intention to do something by sacrificing democratic principles which we cherish so dearly. While we wish to give food, clothing and shelter to all the people, and provide them other amenities of life, we do not want to achieve this by lessening individual freedom.

Almost equally important are the declarations of the new President of the Congress, U. N. Debhar. Until

January, and for a period of over two years, Mr. Nehru was not only president and leader of the Congress party's delegation in Parliament, but also president of the party itself. This was an exceptional arrangement. He had agreed to accept the party presidency only in a crisis which ended in the elimination of certain right-wing leaders who might have put the Congress under the influence of Hindu reactionaries. That danger has receded.

This year Mr. Debhar, a younger leader, a man of great uprightness and profoundly attached to the spirit and methods of Mahatma Gandhi, has been elected party president. He declared in Bombay recently that there was neither a change in Congress philosophy nor a change in the methods of the Congress. In particular, he explained that the attitude towards foreign investment continued the same as before, namely, to welcome it and utilize it in the private sector of large-scale industries.

The third reassuring statement is a *mise au point* by the eloquent Vice President of the Indian Union, Dr. Radhakrishnan. Speaking at the opening of the Burma-Shell refinery in Bombay—an immense undertaking costing many crores (tens of millions) of rupees of foreign capital—he said:

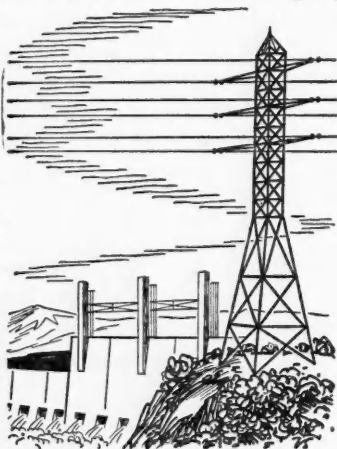
When we speak of a socialistic pattern of society, we do not wish to uproot every enterprise that exists and recreate the industrial world anew. We wish to lay a stress on the social vision, the social approach.

He added that "so long as private enterprise functions with honesty of purpose and a sense of social justice, and contributes to the rapid improvement of living conditions of the common man and larger employment," it would have full scope.

#### TWO-PARTY SYSTEM IN DANGER?

It must be admitted, however, that all these comforting announcements of intention have not put an end to the doubt and confusion which the new declaration of policy at Avadi caused. If no change is intended, people are asking, what was the meaning of such statements as that a new and inspiring turn had been given to Congress policy and that it was still a party of "revolutionary enthusiasm" instead of having become what its adversaries asserted it had become, "the party of privilege and entrenched positions"?

Moreover, the fact remains that the Fourth Amendment does propose to give to the Government powers that are open to abuse. As long as the present school of thought remains in the ascendancy and its present leaders conduct the affairs of the Congress party, justice and democratic liberties will be respected. But what of majorities in the future, inspired, it may be, by less respect for these ideals? It is therefore



safe to say that the long-term implications of this amendment and of this declaration of "socialistic" policy are by no means clear.

On the other hand, their immediate effects on the Indian political scene are abundantly clear. During the recent critical election campaign in Andhradesha, they gave the Congress workers there invaluable material for propaganda among the masses. They deprived the Communist leaders of some of their more enticing electoral bait, such as their promises of far-reaching economic reform and their accusations of conservatism hurled against the Congress.

In addition to other reasons, its "new look" enabled the Congress to win a resounding victory in Andhra. In the Andhra Legislature before dissolution, out of a total of 142 members, the Communists had 40. They were so sure of a majority that they were reported to have chosen the members of their future Cabinet and to have drawn up plans for making Andhradesha the "Yenan" of India. Their defeat has been crushing. The Reds now have only 15 members in a house of 196.

The effect of the new Congress policy has not been less disastrous on the Praj-Socialist party, and perhaps deeper in its consequences. The Praj-Socialists are, for the most part, former left-wing Congress men who had left the Congress party because it had ceased to be "progressive." They have never ceased to regret the assumption of its leadership by Jawaharlal Nehru, who is still the idol of Indian youth. Now, with the declaration of the Congress objective as "a socialistic pattern of society," they find themselves in a state of confusion and uncertainty. Their thunder has been stolen by the Congress party leadership. Some of them wish to make out that this new Congress objective has no significance but is only a vote-catching device, and that the Praja-Socialist party is the only genuinely Socialist party in India.

But many of the Socialists' more prominent leaders now feel that with this new Congress objective, a period of active cooperation with their old colleagues is possible. The talks which Pandit Nehru initiated two years ago for a kind of reunion with the Socialists might be started again. Thus the strength of the Congress party might be further enhanced.

Will this be entirely for the good of India? Many Socialists doubt it. It is good for the country, according to them, to have as opposition to the Congress party a group which is definitely democratic and yet free from the ambiguities of Congress policy, a group with a socio-economic program which is more progressive than that of Congress, while also utterly opposed to the Communists.

When the inevitable swing of the pendulum comes and the Congress loses its majority, such an opposition could step into its place. But if the democratic opposition disappears or merges with the Congress, the only opposition will be the Communist party. Such Socialists fear that the Congress party, after

a certain period in power, will eventually lose its hold on the country. When that happens, the only party in a position to take advantage of its defeat would be the Communists. Socialists who view the future in this light therefore fear the absorption of their party by Mr. Nehru's.

Others fear that the same end-result might be arrived at in a somewhat different way. The critical stage, they reckon, will be the next ten years. The struggle between three parties—the Congress, the Socialist and the Communist—will mean deep divisions at the next elections in 1957. The Congress party might be returned to power again, but with a precariously small majority at best; in some Provinces it might fail of clear majorities altogether. The ensuing political ambiguity will then usher in a period of great confusion, which the Communists know very well how to exploit. By exploiting it, they might eventually gain victory.

Those who favor a strong Congress policy, the kind which will steal the thunder from both Socialists and Communists, argue that only bold schemes of social amelioration and economic improvement can give Congress clear majorities in the next Parliament and in the State Legislatures. They feel that this is the way to shatter the Communists' chances of ever gaining power, the way they seem to have been shattered in Great Britain.

Time alone will show which is the correct prognosis and along which lines the political evolution of India in the next few years will take place.

## *Sixty-four years after Rerum Novarum*

*Edward F. Kenrick*

UPON BEING INVITED last fall by a group of graduate students to discuss an assigned topic, "The Historical Background of the Social Encyclicals," I felt an oppressive preoccupation. Of what practical importance could that be? As the pile of material continued to grow in my notes, it became clear, however, that the topic was of considerable practical importance. That vista of history provided insights which, as we shall see, have a very pertinent bearing on our current efforts to obey the papal summons to social justice.

An excursion into history revealed how utterly different is the working man in the United States of 1955 from the one to whom Pope Leo XIII on May 15, 1891 addressed *Rerum Novarum*. Briefly, to spot-

*Fr. Kenrick, teacher of history at Cardinal Hayes High School, New York City, wrote "Christian in name also" in our issue of January 8.*



light the worst, the laborer then worked interminable hours in conditions physically and morally abominable; and for a pittance. His domestic life frequently was led in inescapable squalor, and the little social life available was often an escape to varied immorality. Well might Edwin Markham ask, in the despair of somewhat naturalistic poetry: "Is this the Thing the Lord God made and gave to have dominion over sea and land?"

That is not the picture in 20th-century America. Here the worker, now organized into efficient unions, generally receives a fairly high wage, earned in healthful working conditions which are morally whatever he and his fellows choose to make them. He enjoys leisure, decent housing, cultural-recreational advantages and reasonable opportunities for his family as well as for himself. As a consequence, the modern task of social justice is not a life-or-death struggle to rescue a drowning man. At times, that can be the task, particularly with certain classes of workers, e.g., the migrants, members of some racial groups, and employes in a number of Southern areas; but the generalities concern us here.

#### GATHERING THE FRUITS

The "new look" of social justice, therefore, while alert to wage-hour amelioration, profit sharing, industrial councils, etc., must recognize that the time has come to gather the *fruits* of social justice. What good have been our gains unless they mark an advance of the whole personality, an elevation of the soul, a progress heavenward?

With today's radically changed working conditions, the physical and psychological well-being of the worker has greatly improved. This makes possible a much keener appreciation of the beautiful in his religion. If he chooses as his way of life a gradually increasing participation in the liturgy, what wonderful beauty will gladden his soul. This new leisure can be good or bad. It can be very good when the working man finds attractive, valuable adult education in his parish. Leisure then opens a window to his deeper understanding of the eternal truths of the faith and their sublime potential for the motivation of human conduct.

Quite naturally the worker's devotion to doctrine and liturgy will make him an informed, zealous parishioner. When he visits our broken homes, as a St. Vincent de Paul member, those homes will rejoice. When he helps with the Catholic Youth Organization's work, he will give inspiration to the youngsters. Legion of Mary activities, Holy Name projects, fundraising drives, all the varied outlets of Catholic Action will be in his debt. In turn, such a parishioner fills well his civic role in community affairs. He himself will enjoy, as a consequence, a wholly deserved personal satisfaction and social importance.

My historical research demonstrated also that today's employers are not 19th-century ogres seeking to re-create the degradation that Pope Leo lamented,

though there still are some whose injustices to their fellow men make sad reading in newspapers dated 1955. Despite these, the future holds a great deal of brightness. When, in obedience to the law of the Church, many of our Catholic employers attended Catholic high schools and colleges, they were trained in the social encyclicals. A percentage of those who missed this opportunity have since taken up the slack by going to Catholic industrial-relations institutes.

It is a solid hope—imperiled at times by undeniable adverse facts—that such men, as their numbers increase, are going to be willing and able, in a spirit of obedient Catholicity, to cooperate in spreading the social truths of the gospel they have been taught.

My reading made it clear also that in the field of social justice there has been a continuing development. Since *Rerum Novarum*, the Pontiffs have favored us with many additional moral statements. No contradiction, no change has been introduced; only new, refined guidance. Thus Pius X gave further enlightenment on interdenominational unions to Catholics in Germany. In discussing the principle of subsidiarity, the abuses of exaggerated capitalism, the proper regard for small and medium business, the question of co-determination, etc., the present Holy Father has offered fresh leadership.

Our increasingly intricate economy has been instrumental in calling forth these new papal statements. Those seeking to apply this abundant material to specific realities must master both the material itself and its present-day industrial context. To realize how difficult an understanding of that context can at times be, we need only read through the Sunday business section of the *New York Times* or a similar metropolitan paper.

#### APPLYING SOCIAL DOCTRINE

Legal and economic knowledge must precede any moral measurement of the distribution of corporation profits. Principles governing the morality of sympathy strikes require us first to assess complicated, interlocking company relationships. Questions demanding more than simple answers have grown numerous: when and how does the obligation to join a union bind; what limitations qualify the exercise of union rights in defense industry and in government service; what factors might warrant compulsory arbitration; wherein lies the balance between subsidiarity and government regulations of public utilities? In the jet age, much more than in horse-and-buggy days, we are forced to move with humility and prudence in applying the virtue of social justice.

Perhaps the history lesson most needing attention today is this: a recurrent obstacle to the realization of the encyclicals' goals has been a tendency among some Catholics to confuse legitimate social action with socialism, either Marxian or non-Marxian. Catholics must oppose socialism, but sometimes this opposition has aimed at wrong targets.

If the dictum naming France the weather vane of



Europe has any validity, the fact is significant that, up to the First World War, numbers of French Catholics offered the most flagrant, persistent example of this confusion. Still fighting the French Revolution, still adamant in their monarchism, they damned all else as socialism, including needed industrial reforms, despite direct, repeated papal pleas urging upon them the policy of *ralliement*.

Though socialism was not much of a threat in England, pioneers such as Cardinal Manning and Rev. Charles Plater, S.J., were considered socialistic by their fellows. America's social progress owes much to the late Msgr. John A. Ryan (despite the legitimate disagreement of some economists with certain of his applications); yet throughout his life he was plagued by one Catholic or another calling him a Socialist. That *Quadragesimo Anno* vindicated his teachings, that the Bishops' Program of 1919 was his inspiration, that he was named domestic prelate and acclaimed by high Church dignitaries, left some still unconvinced.

Among American Catholics in the last decade there can be detected a resurgence of the unfortunate climate of opinion described above. It is a potential threat—and, should it become widespread, a most dangerous threat—to the progress we have made here, and can continue to make, in social justice. The symptoms are diverse; their manifestations sporadic; but like the plague of frogs upon Egypt, they are in our way when we walk, in our vision when we look, at our table when we sup. Any attempt at definition can be only cumulative description.

#### DANGERS

Surely everyone rejoices that a number of Americans who became Communists have returned to the cause of freedom and are now rendering invaluable service in their efforts to shield others from Red thrall-dom. In certain instances, however, the pendulum of their zeal has swung too far to the right. Because in the past they themselves have been duped by spurious social reform, they are resolved that in the present it will dupe no others. As a result, their lectures and writings are occasionally rather hard on what to others equally anti-communistic appears to be genuine social progress.

Our people have been shocked and disgusted to discover how subversion has penetrated the framework of government. Since this penetration, augmented by official carelessness and pragmatism, occurred during an Administration that simultaneously secured great domestic gains in the area of social justice, the understandable hostility thus aroused against the regime has rubbed off on its social achievements. Ideals and programs quite consonant with distributive justice are regarded, because of the remembrance of things past, with unwarranted antagonism.

Some of those who in our times are shouting loudest for academic freedom have previously by their arrogance and inanity done most to jeopardize that freedom. Others, seeking to squirm out of richly de-

served indictments for their communistic betrayal of the land that has cradled them so lovingly, have frantically raised the smoke screen of academic freedom. Hence repulsive accretions have been foisted upon the term. This does not mean, however, that there is no such thing as academic freedom. Legitimate academic freedom, soundly guided by traditional moral principles, constitutes the necessary nurturing milieu for advances in social-justice theory.

It should be understood, too, that zealous, or perhaps zealot, exponents of the encyclicals must themselves assume some share of blame for the presence today of an environment not altogether favorable. Our American Catholic people have carried out the papal recommendations with unselfishness and with substantial success. But in the process some social-action movements have fallen into occasional and incidental human errors, e.g., the espousal of the cause of Harry Bridges. Unfortunately, in the open market place of industrial strife, no mistake is ever secret. It is so easy to dwell on incidental errors and to forget the major contributions. As a matter of fact, those who chortle most over these errors, probably as a subconscious defense mechanism, have rarely raised a finger in the cause of social justice.

#### NEEDED: CHRISTIAN CHARITY

Perhaps the most regrettable tendency marking Catholic life in the United States today—limited, we may hope, to the vociferous few—is a readiness to attack the orthodoxy of fellow Catholics. It has not exempted those in the field of social justice. The expressed or implied charge of heresy (for that must be its ultimate classification) is made simply because of disagreement with the person's views. These views may be right or wrong, but they are right or wrong in categories other than matters of faith.

Quarantining some of our faithful as "liberal Catholics" and then proceeding to exegete one's own name-calling in subjective terms, insinuating that such Catholics are not in communion with the Church, is symbolic of this malady. In the 19th century the term "liberal Catholics" sowed religious civil war, with its heartbreak of brother Catholic against brother Catholic. The historian quails at the terrible dangers of the reintroduction of this explosive term. Those 19th-century days witnessed the same type of tirade-tantrum editorial now inflaming some pages of American publications. Nor were parallels lacking then to the current notable incidence of violent, and in fact scurrilous, letters to the editor.

All this adds up to a climate of opinion well-calculated to make the Catholic who is proud of the encyclical program rather timid about following his very proper interest. It would be a wry turn of fortune's wheel if the teaching and practice of social justice, which happily we had come to accept as normal to true Catholicism, should have to be fought for again with the heroism so necessary for its beginnings.

# AMERICA balances the books



We are on the point of making far-reaching decisions on our Far East policy. In the coming months "how to do it" books are certain to increase. In the meantime the flood has already begun. One of the substantial books which seek to set the basis for our attitude towards Red China is *The Prospects for Communist China*, by W. W. Rostow and others (John Wiley. \$4). This strives to present a "unified view of a whole society in motion." It is an attempted interpretation of the motives, intentions, problems and prospects for the regime that has replaced Chiang Kai-shek on the mainland.

Another important work, more positive in its recommendations, is the study of a former Government expert and now college professor, Edwin O. Reischauer, *Wanted: An Asian Policy* (Knopf. \$3.75). Some of his proposals on how to handle the Asian problem and, above all, China, are startling and will be challenged. They need examination. As one way of looking at the China problem from Chinese eyes we might suggest *The Umbrella Garden*, by Maria Yen (Macmillan. \$4). The writer tells of her student years at the Peiping University under communism. From a writer who, though not Chinese, is yet deeply concerned with the fate of that region, has come *Still the Rice Grows* (Regnery. \$3.75). Son of missionaries, loving China, John C. Caldwell here reports on Quemoy and Formosa, as well as on Korea. Asia, he feels, can yet be saved for the free world.

## WORLD'S DANGER SPOTS

A reliable friend of America in Asia is the Philippines. This young state has turned its face resolutely against communism. Some parts of this story are told by Gen. Carlos P. Romulo,

especially the story of his campaigning for President Magsaysay, in *Crusade in Asia: Philippine Victory* (Day. \$4). Here is an analysis of the psychological factors influencing the attitude of the Asian peoples toward the "white race," by one who recently was a tower of strength for the free world at Bandung.

The British, though they have voluntarily withdrawn from India, Ceylon and Burma, retain full dominion of tin- and rubber-rich Malaya. They have succeeded, apparently, in putting down the Red terrorists, at least for the time. British journalist Vernon Bartlett, in *Report from Malaya* (Criterion. \$2.75), explains for the general reader why events developed in that direction.

Represented at Bandung were African and Moslem lands. *Danger in Kashmir* (Princeton U. \$5), by Josef Korbel, illustrates the problems that exist among the diverse peoples, of different religious and cultural backgrounds, in the non-white world. *Africa Today* was edited by C. Grove Haines (Johns Hopkins U. \$6). It consists of 19 addresses, with commentaries, delivered by experts.

Maryknoll's Fr. John J. Considine puts in his own original and competent observations with *Africa: World of New Men* (Dodd, Mead. \$4). It is a bit of a travelogue, sparked with insights into the problems of the missions, and a very readable book about a continent where the Church's stake is growing.

## RUSSIA AND THE SATELLITES

Two Americans recently returned from the post-Stalin Soviet Union and, as might be expected, did not delay one minute in getting out their reports to the public in the form of books. One is Harrison Salisbury, New York *Times* correspondent in Moscow, who wrote *American in Russia* (Harper. \$4). This contains an especially interesting account of the episodes accompanying Stalin's death and the subsequent arrest of Beria. The other "returnee" is Marshall MacDuffie, who first got to know Party Secretary Khrushchev when directing UNRRA in the Ukraine. His old acquaintance got him a visa which resulted in *Red Carpet* (Norton. \$4.50), a story of a 10,000-mile trip through the Soviet domains. Neither writer conceals his criticisms of the regime, but their at-

titude is by no means purely negative. Salisbury's reporting has just won him the Pulitzer prize.

First-hand reports of quite a different character have come along. Books like *Vorkuta* are in a class by themselves. This is the first major witness to conditions in the Soviet slave-labor camp of that name located in the Arctic circle, at the northern end of the Urals. A German doctor, Joseph Scholmer, sentenced to this camp but released after a few years, describes life in this world where over 200,000 victims of the Communist system are guarded by 12,000 police as they labor in the mines. Only those trained in clinical reporting, such as this former Communist, can achieve such a coldly factual report of the vast horror of this exploitation of man by his fellow man (Holt. \$3.75). For background of the methods of the system that can produce such monstrosities, the reader can consult an analysis of the three (1936-37-38) Moscow trials, by Nathan Leites and Elsa Bernaut, who have analyzed the documents to produce *Ritual of Liquidation* (Free Press. \$6.50).

From the Communist-controlled areas there have been many escapes, but none of them in recent times is as dramatic, or so full of rich human interest, as the narrative of a Slovak religious, told in *The Deliverance of Sister Cecilia* (Farrar, Straus & Young. \$3.75). Warned that she was sought by the Red police, but just as wise as she was simple, Sr. Cecilia found her way to the free world and to safety in a convent of her order. Another recent book on a theme close to Catholics is *Rome and Russia* (Newman. \$3), by Sr. Mary Just of Maryknoll. Its subtitle, a "tragedy of errors," sums up much of the history of these unfortunate relations and the hitherto fruitless efforts at reconciliation.

The present Russia cannot cut loose from its past. More material toward understanding the basic forces at work within the Soviet Union may be found in *The Mind of Modern Russia*, consisting of extracts from the historical and political writings of Russian representatives from Berdyayev back over a century. Hans Kohn has edited this and added his own commentary and interpretation (Rutgers U. \$5.50).

A review of recent publications on the Soviet area of domination should

This is the first section of AMERICA's semiannual survey of the books that have appeared in the last six months. It is impossible to assess all the books of that period, but this roundup of the outstanding books is a service that has proved helpful and popular. Three more fields will be covered next week.

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not end without mention of communism's anti-religious program. American Catholics owe thanks to Rev. Lino Gussoni for making available in translation a work compiled in Rome by Don Aristide Brunello, *The Silent Church* (Veritas, P. O. Box 234, New York. \$5). This is filled with factual and documentary material, country by country, on the persecution behind the Iron Curtain. It deserves a place in every Catholic reference library.

#### PLANNING LEADERSHIP

Every American is conscious that the free world looks to this country for leadership and often makes its own decisions only after we make ours. But what does the United States want? We lack what Louis J. Halle terms "an applicable body of theory," that is, some background of general ideas which lends itself to expression in terms of concrete policies. Mr. Halle, now at the Woodrow Wilson Department of Foreign Affairs of the University of Virginia, evidently has struggled hard to reach something like this. He was a member of the famous Policy Planning Staff of the State Department whose job is to try to put, or find, coherence and purpose in our far-flung operations. His book, *Civilization and Foreign Policy* (Harper. \$4.75), contains an analysis of power, especially as viewed against the civilization in which we live and hope to continue to live in. It was the author's professional duty to think hard about the problems of our foreign policy over the long haul, but in terms of practical realities. We need more efforts along this line.

Common sense is supposed to be uncommon. At least one former State Department official has found it necessary and useful to write about *Common Sense and World Affairs*. (Harcourt, Brace. \$3.50). The author is Dorothy Fosdick and the book has been described as a sort of kindergarten Kennan, meaning a minor version of the broad critiques of our foreign policy published by the Mr. "X" of containment fame. Miss Fosdick essays to explain why the State Department behaves like the State Department. In this process she tries to put some of the thinking on foreign policy back onto a basis in fact and not in emotional outbursts. It may be wondered whether this happy eventuality is hastened by Eugene W. Castle, whose *Billions, Blunders and Baloney* expresses in its title the subject, thesis and general mood respectively of the author (Devin-Adair. \$3.50). Mr. Castle, who has made his fortune in educational films, thinks our foreign propaganda is completely

misdirected. The U. S. Information Agency has, no doubt, its own description of Mr. Castle, who has been in its hair for years.

The process of formulating a successful foreign policy that combines the interests of the nation, loyalty to allies and the ideals of the country, is almost always a job that no one can feel he has done successfully. Prof. Feliks Gross of Brooklyn College has worked up an approach to the technique of such formulation in his *Foreign Policy Analysis* (Philosophical Library. \$3.75). For this author, the moral values inherent in any problem of policy cannot be overlooked. Prof. Gross is strongly influenced in his technique by the system developed by the Brookings Institution in its series on major problems of U. S. foreign policy. In somewhat the same connection can be mentioned *Power through Purpose*, by Thomas I. Cook and Malcolm Moos (Johns Hopkins U. \$4).

#### FIVE OF THE BEST

**Faith and Freedom,**  
by Barbara Ward

**American in Russia,**  
by Harrison Salisbury

**New Life in Old Lands,**  
by Kathleen McLaughlin

**Crusade in Asia,**  
by Carlos P. Romulo

**Prospects for Communist China,**  
by W. W. Rostow and others

Wayne University Press of Detroit has published a series of lectures delivered at the university by well-known experts, *American Foreign Policy and American Democracy* (\$3.50). With special reference to European integration, as seen from the viewpoint of U. S. foreign policy, should be cited also at this point F. C. S. Northrop and his *European Union and United States Foreign Policy* (Macmillan. \$4.75). The Europeans are not willing to go into unification unless they know what kind of support they are going to get from this country.

#### ECONOMIC POLICY

For an industrial and exporting country foreign economic policy is of basic importance. The report of the U. S. Commission on Foreign Economic Policy, also known as the "Randall Report," gave official reflections and data. But Chairman Clarence B. Randall had the chance of speaking for himself in lectures he delivered in Chicago. *A Foreign Economic Policy for the United States* (Chicago

U. \$1.95) outlines the essential aim we should pursue, that is, to increase both world trade and our own security. The role of oil in foreign economic policy is admittedly of great importance. Leonard M. Fanning argues in *Foreign Oil and the Free World* (McGraw-Hill. \$6) for a non-political international oil policy. If this is a company viewpoint, it nevertheless commands a hearing.

#### THE UN AND ITS WORK

Can the policy of the United Nations be separated from that of its leading member, the United States? In view of the recent congressional hearings on UN Charter revision, Clark M. Eichelberger's *UN: The First Ten Years* (Harper. \$1.75) has special current interest. The author, though a leading promoter of the United Nations cause, is not a world federalist. If he believes that the charter needs improvement, he does not minimize the practical difficulties. His carefully drafted program of action may, in the end, prove to be the one that the UN will actually follow. He prefers a continuing program of revision, avoiding putting all our eggs in the one basket of a single general constitutional convention. This book will be probably the best practical handbook on the market as long as UN revision is the theme in the coming months. In his foreword, the veteran peace campaigner James T. Shotwell makes the point that up until our time war was taken for granted as a legitimate instrument of policy. This point was also made by Pius XII in his last Christmas Address.

A substitute for war must be found through new institutions and new principles, in the United Nations or others to come. And since we are on the subject of the United Nations, the study by Kathleen McLaughlin on the humanitarian aspects of UN peace work deserves mention. Miss McLaughlin, former New York Times correspondent in Germany and now assigned to cover the UN, has done us a service in writing *New Life in Old Lands* (Dodd, Mead. \$3.75). Who can calculate the ultimate contribution to peace of these less spectacular testimonials of human solidarity? It should be to the eternal glory of the United States that the UN Technical Assistance program would not be possible without the generous support of our country.

Do you have any friends, men, women, civilian or military, who were with the U. S. occupation in Germany? If so, send them *Dependent Baggage* for their birthday. This is the not-too-serious recollections of the wife of a military-government official who ar-



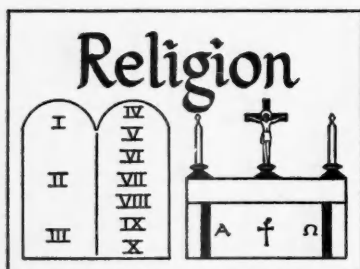
rived in Wiesbaden in 1947, when no one, least of all the GI, was prepared to receive those creatures known as "dependents." Marie Di Mario Wann (Macmillan. \$3.50) has written a book which, in its way, is authentic source material that historians will quote some day.

#### VOICES FROM BRITAIN

A quick way of learning how the British, especially those who have had dealings with us, think we are getting along in our role of world leadership, is to get *Britain and the Tide of World Affairs* (Oxford. \$1.25), by Sir Oliver Franks. The former Ambassador to Washington here tells the British people in five chapters, originally given over the BBC, just what has happened to Britain—and what might happen, if the United States does not exercise more discretion in its policies in the danger areas. It has never been a secret that Whitehall is worried that it might become involved in major trouble brought on by the inexperience of the youthful Americans.

Another British voice is that of Barbara Ward, brilliant Catholic Englishwoman, whose *Faith and Freedom* (Norton. \$3.75) interprets the trends of the times and attempts to forecast the future. A woman whose powers of perception and of exposition have won her a wide audience on both sides of the Atlantic, her judgments can be questioned but not her capacity to make them. A third British voice, that of Harold Nicolson, defends the old-time diplomacy, or at least suggests that some of its better features might make it easier to pull ourselves out of the cold war. *The Evolution of Diplomatic Method* (Macmillan. \$2.25) is a slender but meaty volume.

ROBERT A. GRAHAM



A book of first-rate importance is the splendid anthology edited by Prof. Robert C. Pollock, *The Mind of Pius XII* (Crown. \$3.50), now in its second printing. We have here an exciting panorama of the wide terrain of Catholic humanism, affording us a vision of the magnificence of man, the direction of history and the universality of the Church's concern for the modern

world. Only the most unperceptive reader can put this book down without realizing, as Dr. Pollock writes, that "the Pope's achievement is one of the great events of our time."

Skilfully culling the most profound and significant passages from the writings of Pope Pius XII, the editor has arranged them in 16 inviting chapters which range over the entire field of modern secular and religious life. In one of his own profoundly appreciative commentaries, Dr. Pollock remarks: "The comprehensiveness of the Catholic outlook, as presented by the Holy Father, is breath-taking." This book should be in every library and in every Catholic home. One instinctively wishes that non-Catholic readers—especially editors, teachers and writers—could all own and ponder this authoritative declaration of the Church's love for man and the modern world. A British edition will be out in the fall. A German edition is in the planning stage.

#### THE LIFE OF THE SPIRIT

Even the most casual backward glance at the religious books of the past few months could not fail to focus on the April selection of the Catholic Book Club, Thomas Merton's *No Man Is an Island* (Harcourt, Brace. \$3.95). In the event that any of our readers happened to miss this major work of Christian spirituality, we can only repeat what our reviewer wrote about its 16 "sinewy chapters": this book can no more be read in the ordinary way than a month's food could be taken at one meal. But it should certainly be on the diet of everyone hungry for God.

We still look to France and the French for insight into the world of the spirit. These last few months brought us *The Christian Experience* (Sheed & Ward. \$5), by the Abbé Jean Mouroux, superior of the Grand Séminaire at Dijon, who is already well-known on this side of the Atlantic for his profound little book *The Meaning of Man* (Sheed & Ward. 1948). The importance of the newer book for Catholic readers, especially for those who seriously wish to deepen their understanding of the Christian life, can scarcely be stressed too strongly.

Jacques Maritain's *Approaches to God* (Harper. \$2.50) and Louis Lavigne's *The Meaning of Holiness* (Pantheon. \$2.75) both deserve the attention of thoughtful readers. Marcel Légaut, French intellectual, professor of theoretical mechanics, gave us his rewarding *Meditations of a Believer* (Knopf. \$3.75). Those who know no more about the appealing Abbé Pierre than his beard and his beret will appreciate the chance afforded by Boris

Simon's *Abbé Pierre and the Rag-pickers of Emmaus* (Kenedy. \$3.75) to get better acquainted.

Those who have enjoyed Père Antonin Gilbert Sertillanges' *The Intellectual Life* (Newman. 1952) will welcome the mature wisdom of *Spirituality* (McMullen. \$2.95), where the great French Dominican, whom death overtook in 1948 at age 85, meditates with his pen in his hand. He writes: "The Church does not need our saving; we need hers," and "The apostolate is first of all an adoration."

#### FIVE TO NOTE

*The Mind of Pius XII*,  
ed. by Robert C. Pollock

*No Man Is an Island*,  
by Thomas Merton

*The Human Element in the Church of Christ*  
by Rev. Paul Simon

*Nature and Grace*,  
by Rev. Matthias Scheeben

*Mariology*,  
ed. by Juniper B. Carol, O.F.M.

What explains Msgr. Ronald Knox's peculiar ability to put his finger on real problems that bother real people? That is exactly what he does in *A Retreat for Lay People* (Sheed & Ward. \$3). A reading of it, in or out of retreat, will help to answer that question.

The book which follows is meant primarily for religious, but any lay person who takes the trouble to go through its vibrant pages will form a very exalted idea of the religious life. It is *The Practice of the Vows* (Regnery. \$4), by Rev. L. Colin, C.S.S.R. Readers will find its style excellent, its divisions clear and its outstanding quality the honesty with which the author tackles ticklish questions.

Too many people forget the wonderful work done by the congregations of religious brothers. Rev. George L. Kane has edited a splendid little book, *Why I Became a Brother* (Newman. \$2.50; paper, \$1). The brother-contributors probably wrote their answers to this question only in virtue of holy obedience, but they tell their stories with a simplicity and sincerity which raise this book far above the vocational literature that is ordinarily available.

#### BIOGRAPHIES AND APOLOGETICS

*So Short A Day* (McMullen. \$3), by Sr. M. Eulalia Theresa, and *They Have Taken Root* (Bookman Associates. \$5), by Sr. Mary Eunice Mousel, are the stories of the unique personalities of the foundresses of two distinguished congregations of religious



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Earlier Spring books you may like to be reminded of are *A RETREAT FOR LAY PEOPLE* (\$3.00), Msgr. Knox's most delightful spiritual book since *The Mass in Slow Motion*, Caryl Houselander's *THE WAY OF THE CROSS* (\$2.75) (to refresh your devotion to the Stations) and Father Trese's new book for priests, *TENDERS OF THE FLOCK* (\$2.50), written with his own particular combination of gentleness and penetrating honesty.

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For more about these books and the rest of our Spring list, see the current number of Sheed & Ward's *OWN TRUMPET*. To get the Trumpet, free and postpaid, write to Agatha MacGill. All the address you need is—

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women—Eulalie Durocher, later Mother Marie Rose, foundress of the Sisters of the Holy Names of Jesus and Mary, who now boast 4,000 religious and 252 schools in Canada, the United States and Basutoland; and Mother Xavier, foundress of the Third Order of St. Francis of the Holy Family, which settled first in Iowa City and later moved on to Dubuque.

Rev. Leo J. Trese's *Tenders of the Flock* (Sheed & Ward. \$2.50) will be popular with priests in parish work, who will find their spiritual needs and opportunities deftly handled in its 17 brief chapters. Laymen who want to learn more about the life of the priest will also welcome this book.

The next is a book to have on hand for your non-Catholic friends, though before you pass it along you will undoubtedly want to read it yourself. If you have noticed the effective series of advertisements which the Knights of Columbus have been running in leading American periodicals over the past few years, the title of this next book will recall the message of those well-written and well-received notices. It is *The Truth about Catholics* (Dial. \$2.75), by Virgil A. Kelly, the man largely responsible for initiating the KC program of education by advertisement. Mr. Kelly is a businessman with previous experience on a newspaper. He knows how to present the truths of the Church in a way which will interest, satisfy and anticipate the peculiar problems of the average U. S. non-Catholic. At a time when Protestant-Catholic tensions are somewhat on the increase, this is a book whose factual, lucid and direct style will dissipate prejudice and resolve misunderstandings based on ignorance. The meaning of the Mass and the sacraments is carefully explained. Accusations of superstition, domination of the individual by the hierarchy and disregard of the Bible as a source of religious authority are well answered. The myth of divided loyalty between Rome and the United States is competently disposed of. Confession, which puzzles so many non-Catholics, is explained in terms of human need as well as of divine ordination.

### RELIGION IN THE COLLEGES

Today there are no more vital stirrings on Catholic college campuses than those felt in departments of religion or theology. Everywhere one finds discussion and projects aimed at the improvement of college-level theology courses. Several new series of textbooks have been published. One particularly fine series is that of Rev. John J. Fernan, S.J., whose third volume, *The Mystical Christ*, has just

been added to the series entitled *Theology, A Course for College Students* (LeMoyne College Bookstore, Syracuse, N. Y. \$3.50). Fr. Fernan's fourth and final volume is listed for publication later this year. The course was described in "Teaching Christ through the Bible" (AM. 9/27/52).

The author is an experienced professor who has devoted many years to the preparation of these extremely valuable texts. His work, ably taught by himself and his enthusiastic colleagues in Syracuse, has become rather widely known as "the LeMoyne College plan" for the effective teaching of theology for the layman. These volumes, while primarily intended for college students, are eminently suited to the needs of general readers. Worthy of note in the volume just published is a clear and concise chapter on the doctrine of the Trinity, contributed by Rev. Edward J. Messmer, S.J.

Again, the general reader will be interested to know that the first of six volumes of *The Theology Library*, entitled *Introduction to Theology* (Fides. \$5.95), has recently been published. It is edited by Père A. M. Henry, O.P., and translated by William Storey. This series, a translation of *Initiation Théologique*, is the work of 41 French Dominican theologians. The plan of the series is based on the *Summa Theologica* of St. Thomas Aquinas.

The first volume introduces the reader to the sources of theology and the elements of theological research: Tradition, Scripture, Liturgy, Canon Law, the Fathers and Doctors of the Church, the Creeds, Tradition in the Oriental Churches, the Ecumenical Councils, Christian Art and Gregorian Chant, with a final chapter on Theology, the Science of Faith. Each essay is followed by a bibliography intended for the reader's use in his further study.

A worthy companion to Fr. Fernan's *The Mystical Christ*, reviewed above, is Dominican Father M. M. Philipon's *The Sacraments in the Christian Life* (Newman. \$4.25), translated by Rev. John A. Otto. An introductory chapter on the social meaning of the seven sacraments leads on to long and detailed chapters on each of them, with a final chapter on the last things, entitled "Eternal Life in Christ." The Holy Eucharist and Holy Orders receive three chapters each.

### THE MYSTERY OF THE CHURCH

The late Fr. Paul Simon, former professor of philosophy at the University of Tübingen, is the author of a recently published book, *The Human Element in the Church of Christ*

(Newman. \$2.75), translated by Meyrick Booth. To the man who looks at the Church from the outside, the Church's human aspects are sometimes disconcerting. Fr. Simon's historical and doctrinal reflections on the "incarnational" nature of the Church will do much to resolve the problems of those who read him attentively and thoughtfully.

We might mention here, too, the book intended for "a learned faithful and for lay apostles anxious to enlighten their faith and support their action"—Roger Hasseveldt's *The Church: A Divine Mystery* (Fides. \$4.50), translated by William Storey. Catholic Action study groups would find this work especially rewarding.

Fr. Matthias Joseph Scheeben taught theology at Cologne for more than twenty years in the second half of the 19th century. His profound works on the supernatural, somewhat unappreciated in his own day, have today become of first-rate significance to Catholic theologians. In fact, the name of Scheeben may now be mentioned with those of the greatest thinkers in the Catholic tradition. We are already greatly indebted to Rev. Cyril Vollert, S.J., for his able translation of Scheeben's *The Mysteries of Chris-*

*tianity*. Now, nine years later, Fr. Vollert gives us Scheeben's *Nature and Grace* (Herder. \$4.95). Though best suited for theologians and students of theology, this volume will win many friends among educated laymen, who will find here a deeply theological appreciation of God's goodness in destining us as His children to share His life in the Beatific Vision.

#### SCRIPTURE AND TRADITION

Theologians are forever in vital touch with the two great streams of revelation, holy Scripture and patristic tradition. The lay reader can do no better than imitate the theologian. Thus we make brief mention of the second volume of Msgr. Ronald Knox's *New Testament Commentary* (Sheed & Ward. \$3.75), which covers the Acts of the Apostles and St. Paul's letters to the churches. Like the Gospel commentary which was contained in the first volume, this work is intended to be studied with the author's translation of the New Testament at hand as a constant reference.

Newly translated from the Fathers we have *Origen: On Prayer and On Martyrdom* in the series *Ancient Christian Writers* (Newman. \$3.25). The translation is the work of J. J.

O'Meara. Sr. M. M. Beyenka, O.P., has translated *Saint Ambrose, Letters*, and Rev. Stephen McKenna, C.S.S.R., *Saint Hilary of Poitiers, The Trinity*, both of which important additions to our English library of the Fathers have lately been published by the New York firm, Fathers of the Church (\$4 each). Hilary was the Athanasius of the West, and this work was in its day the channel of Latin orthodoxy.

Rev. Thomas Moore, S.J., has recently published the third in his excellent series *The Eternal Shepherd* (Apostleship of Prayer. \$2). If a reader wants to come closer in mind and heart to the Son of God, this little book, with its splendid insights, its facility in setting moods, its ability to interpret human feelings and its attention to historical authenticity in sketching the background of the Gospel narrative, has a very special value. The first of Fr. Moore's volumes dealt with the period from the birth of Christ to the beginning of His public life. The second starts with the Sermon on the Mount and continues through the Transfiguration. The present volume presents a series of meditations on the events of the six months prior to Christ's triumphal, fateful entry into Jerusalem.

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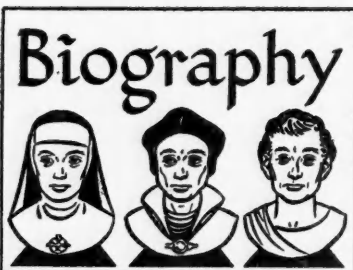
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### REFLECTIONS ON OUR LADY

A word on books about our Lady. Père Leon Bonnet's *Our Lady Speaks* (Grail. \$3), translated by Leonard J. Doyle, is one of those devotional works which pass the test for solid and enduring value. Its subtitle, "Thought on Her Litany," explains its content. Its originality lies in the literary vehicle chosen by the author. Père Bonnet writes his meditations as though they came from the lips of our Lady, who speaks to her sons and daughters. The tact and moderation with which the author uses this device make the book unusually striking and attractive. While on the subject of Marian literature, we must by no means fail to note the important first volume of *Mariology* (Bruce. \$6.75), edited by Rev. Juniper B. Carol, O.F.M., part of whose scholarly contents were briefly summarized in a recent editorial in this Review (5/7, p. 148). This is a work of great value, one of the more enduring tributes to our Lady planned and executed for the Marian Year.

These brief notes would not be complete if no mention were made of *More Blessed Than Kings* (Newman. \$3), from the gracious pen of Rev. Vincent P. McCorry, S.J., whose column, "The Word," dignifies the pages of AMERICA each week. Our regular readers will need no introduction to Fr. McCorry's charm as a writer, and the many friends he has made among them will require no more than a suggestion before they dart out and get themselves this volume of essays on some of the minor characters who crowd the pages of the Gospels.

THURSTON N. DAVIS, S.J.



The past winter has seen the appearance of a number of interesting and a few fairly important works in the field of biography. The Civil War period continues to hold interest. Two excellent works in the field are G. P. T. *Beauregard*, by T. Harry Williams (Louisiana State U. \$4.75) and *Stephen R. Mallory*, by Rev. Joseph T. Durkin, S.J., (U. of North Carolina. \$6). Prof. Williams gives us the first complete study of the most picturesque and dramatic of the Southern leaders. Beauregard became the first

popular hero of the war when he captured Fort Sumter and defeated the Yankees at Manassas but his excitable French temperament, which led to quarrels with President Davis, harmed both his own career and the cause for which he fought.

Because the naval activities of the South have been usually dismissed by historians as trifling and unimportant, Stephen Mallory has been little more than a name in the textbooks. Fr. Durkin, of Georgetown University, has shown how Mallory was one of the few Southerners who recognized the importance of sea power and how he struggled against indifference and meager resources to build up a navy. He greatly influenced modern warfare by the development of the ironclad, the torpedo and the use of the submarine in actual warfare. It is a story that the general reader as well as the student will find interesting and informative.

### HEROES OF PAST AND PRESENT

Of more limited appeal is Earl S. Mier's *The Web of Victory* (Knopf. \$5), which describes Grant's campaign against Vicksburg. It is an interesting example of a currently popular type of historical writing, namely, the detailed dramatic treatment of some one phase of a larger event. It is well done but presupposes too much background knowledge for the average reader.

*Rutherford B. Hayes and His America*, by Harry Barnard (Bobbs-Merrill. \$6), hardly lives up to its promise to make known a forgotten President and his times. As a "psychological study" it gives much space to Hayes' ancestral background and the influence of his mother and sister Fanny in forming his character, and too little attention to his achievements as Governor of Ohio, Civil War general and President. Most of the section on the Presidency is devoted to an account of the disputed election of 1876.

Coming to our own day, Alben W. Barkley gives us, in *That Reminds Me* (Doubleday. \$4.50), a popular, breezy account of his public career. It is an interesting book filled with good stories and anecdotes, but gives little about the important history he helped to make during his years in Congress and as Vice President. Another volume has been added to the mounting pile of Roosevelt literature. Prof. Edgar E. Robinson's *The Roosevelt Leadership 1933-1945* (Lippincott, \$6) is definitely critical. Though there is an occasional word of praise, Roosevelt is depicted as an idealistic bungler whose chief mistake was in not following the ideas and policies of Herbert Hoover, the author's ideal.



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## LEADERS IN WORLD WAR II

Echoes of the Second World War may be heard in *The Magnificent Mitscher*, by Theodore Taylor (Norton. \$5), the exciting story of a pioneer naval flier to whose energy, skill and determination is due much of the rapid progress in the development of aviation and the use of air power in warfare. Most of the story is concerned with Mitscher's activities in the Pacific during the war. These as well as his earlier exploits are thrilling enough to hold the interest of any reader.

A more controversial figure of the late struggle, Adm. Husband E. Kimmel, tells his side of the Pearl Harbor disaster in *Admiral Kimmel's Story* (Regnery. \$3.75). While the author is bitter at times and adds little to what has been brought out in earlier investigations, the book seems to strengthen the argument of those who hold that the admiral was the victim of circumstances and not deliberately negligent.

## U. S. CHURCH LEADERS

Studies of three important members of the American hierarchy should prove interesting to all who are curious as to the origin and growth of the Church in America. *John Carroll of Baltimore*, by Annabelle Melville (Scribner. \$4.50), is an absorbing, scholarly and objective account of the founder of the American hierarchy. He was a fortunate choice, being a man of exceptional piety and ability, a statesman and patriot who understood the temper of the new Republic, and was known and respected by its leaders. How he met the difficulties of a pioneer organizer and set the tone and traditions of the Church in a new and often hostile environment is dramatically told by the author.

*The Life of John J. Keane*, by Patrick H. Ahern (Bruce. \$6.50), will be welcomed by readers of the recent biographies of Cardinal Gibbons and Archbishop Ireland. Less well-known than his illustrious friends, Bishop Keane, as one of the founders and first rector of the Catholic University, played an important part in the development of the Church during the closing years of the last century. As a leader of the so-called "progressive group" among the bishops, he was deeply engaged in the controversies of those years. In this scholarly, informative and objective work, the author has made an important contribution to the history of the Church in the 19th century. *Cardinal O'Connell of Boston*, by Dorothy G. Wayman (Farrar, Straus & Young. \$4), while stressing the character and personality of its subject, weaves in much inter-

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esting incidental information about the Church in New England. It adds little to what may be found in the Cardinal's own *Memoirs*, and the author's enthusiastic admiration for her subject hardly makes for objective treatment.

#### EUROPEAN LEADERS

Among recent studies of European characters, probably the most important is *Gladstone*, by Philip Magnus (Dutton, \$6.75). Four times Prime Minister of Great Britain, a clever politician and able statesman, a scholar with a wide range of interests and hobbies, William Ewart Gladstone was an intriguing as well as an important character. He was a leader during the years when the British Empire reached its greatest extent and important constitutional changes were taking place in its government. Much that Britain is today is due to his ideas and policies. Prof. Magnus has given an excellent picture of the man and his age.

Interesting but a far less scholarly work is the story of a later Prime Minister, *Tempestuous Journey*, by Frank Owen (McGraw-Hill, \$7.), which tells the story of David Lloyd George. The energy and ability which he showed as Prime Minister during

#### FIVE AT THE TOP

*Gladstone*,  
by Philip Magnus

*John Carroll of Baltimore*,  
by Annabelle Melville

*The Life of John J. Keane*,  
by Rev. Patrick Ahern

*P. G. T. Beauregard*,  
by T. Harry Williams

*The Story of Thomas More*,  
by John Farrow

World War I is in sharp contrast to the unremarkable and ordinary course of his career before and after that event.

Students of British colonialism will be interested in *Gordon of Khartoum*, by Lord Elton (Knopf, \$6), and *Warren Hastings*, by Keith Feiling (St. Martin's Press, \$6). Both are very complete and scholarly treatments of their subjects, and are written in an interesting and exciting style. Lord Elton especially tells the story of "Chinese Gordon," the military genius, religious eccentric and popular hero, in a way that will appeal to many who are not particularly interested in China or the Sudan.

The story of a great Englishman of earlier days is told by John Farrow

in *The Story of Thomas More* (Sheed & Ward, \$3.50). The author does not attempt any interpretations or character study but merely tells the inspiring story of the great saint and humanist in a popular, informal manner which stresses the struggles and fate of a man who refused to compromise when absolute power trampled upon freedom of conscience.

#### LEADERS ELSEWHERE

*Chiang Kai-Shek*, by Emily Hahn (Doubleday, \$5), is a timely and sympathetic account of a much-discussed figure. Most of the book deals with the period before 1950 and gives a good account of the history of Nationalist China as well as of the personal activities of Chiang. The author is objective in pointing out the weaknesses and mistakes of her hero.

Another work more valuable for its background information than for the treatment of its subject is *O'Higgins and Don Bernardo*, by Edna Nelson (Dutton, \$4.50). The story of Ambrose O'Higgins, the Viceroy of Peru, and his son Bernardo, a leader in the struggle for independence from Spain and first President of Chile, is rather superficially told. But the inherent dramatic interest of the tale

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and the incidental information on little-known South American history make the book interesting and instructive almost in spite of itself.

Lucien Fabre's *Joan of Arc* (McGraw-Hill. \$5) is at last available to English readers through the translation of Gerard Hopkins. It is among the best of the general biographies of the saint, and a thrilling story.

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REV. ROBERT A. GRAHAM, S.J.,  
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REV. FRANCIS J. GALLAGHER, S.J., teaches history at St. Joseph's High School, Philadelphia.

## THE WORD

*At the time I speak of, you will make your requests in My name; and there is no need for Me to tell you that I will ask the Father to grant them to you, because the Father Himself is your friend, since you have become My friends* (John 16:26-27; Gospel for fifth Sunday after Easter).

For the third successive Sunday in the Paschal season Holy Mother Church, as if steadily urging us to fix our attention on a mystery which, for all its opaqueness, will yet abundantly enlighten us, turns for the liturgical Gospel to the 16th chapter of St. John. In the first two of these selected passages, our Saviour's chief topic as He spoke to His disciples at the Last Supper was, first, the disciples themselves, and then the Holy Spirit whom He promised to send them.

Our Lord's subject in the present context is His favorite one, for He talks now about the exalted Person of whom He spoke not only throughout the Last Supper but throughout His entire life, the Person who is named in the first and last recorded utterances of Christ's mortal existence. Our Saviour in today's Gospel talks about His Father.

What our divine Lord says here about His Father is exquisitely tender. Intimate and perfect is the living union between Christ and His Father—*Do you not believe that I am in the Father, and the Father is in Me? The words I speak to you are not My own words; and the Father, who dwells continually in Me, achieves in Me His own acts of power* (John 14: 10-11).

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The Son can therefore make promises in His Father's name, precisely as He bids His disciples to plead with the Father in the Son's name. So our Saviour solemnly pledges: *Believe Me, you have only to make any request of the Father in My name, and He will grant it to you.*

Most touching of all is the reason our Redeemer gives for the sure efficacy of prayer to the Father in the Son's name. When His disciples and their disciples and you and I shall pray thus, our beloved Saviour will indeed strongly second the petitions that we all make. But, adds Christ with utter simplicity, there will really be no need of His intervention: *Because the Father Himself is your friend.*

We may search diligently through all the intricate and at times lofty intuitions and aspirations of Hinduism and Buddhism, we may even pore over the sweeping, passionate imprecations of the Hebrew Psalms or reread all the canticles and majestic invocations of the Old Testament; and nowhere will we discover a declaration so utterly simple and so deeply moving as this artless, loving word of Christ our Brother: *Because the Father Himself is your friend.*

Why is the Father, despite all the measureless infinity of His majesty and transcendence, our friend? With the same bottomless simplicity our Saviour answers this question, too, for His disciples and for us: *Since you have become My friends.*

The Lord of all speaks humbly, as if He were pleased to have our poor friendship. How mad a man would I have to become in order to turn away, for some squalid satisfaction of a moment, from the sublime friendship of Christ my Brother and of God my Father and of the blessed Holy Spirit who incredibly wills and wishes to dwell in me?

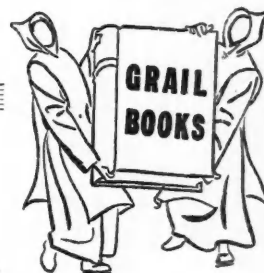
VINCENT P. MCCORRY, S.J.

## THEATRE

PHOENIX 55. It seems to be the policy of T. Edward Hambleton and Norris Houghton, managers of the Phoenix, to close their season with a musical show. Last year their closing production was *The Golden Apple*, which was later moved to Broadway, where it won the Drama Critics' citation as the best musical of the season. If *Phoenix 55* had not arrived after the critics had distributed their laurels, the managers of the Phoenix might



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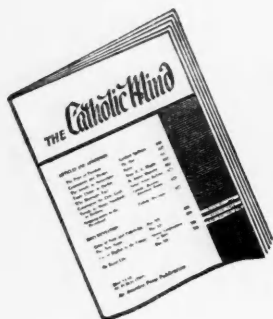
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Morality of the A-Bomb . . . Peter Lumberras, O.P.  
Catholicism and  
Academic Freedom . . . . . Charles Donahue  
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be boasting of back-to-back winners of the coveted award.

As the reasons behind the critics' awards are often beyond human understanding, there is no assurance that *Phoenix 55* would have won their accolade. But it would have certainly been in the running. While David Baker's music is undistinguished, the production is otherwise the most intelligent and humorous revue your observer remembers since *As Thousands Cheer*. Nancy Walker appears in 7 of the 17 skits listed in the playbill, and when she is on stage the show is a scream, hilarity rocks the walls and the joint jumps.

David Craig wrote the songs for the satirical skits by Ira Wallach, and Eldon Elder designed the background scenery. The production was staged by Marc Daniels. Each and all, they deserve a bow of respect for a good job well done. Too many performers to mention contribute their talents to making Mr. Wallach's sketches alive and amusing.

They are most alive and humorous when Nancy Walker appears as a shopper in a supermarket, the winner of first prize in a radio contest with an advertising gimmick, or as the mother of 27 children. Mr. Wallach and Miss Walker practically own the show.

GUYS AND DOLLS, the opening production of the spring musical season at City Center Theatre, is a revival of the Broadway hit based on stories by Damon Runyon. While the acting company is less distinguished than the original cast, the story stands up. Walter Matthau, in his first appearance in a musical show, is convincing in the role of Nathan Detroit, promoter of the oldest-established permanent floating crap game in New York.

ALL IN ONE, presented at the Playhouse by Charles Bowden and Richard Barr, is a theatrical novelty that includes a short opera by Leonard Bernstein, dancing by Paul Draper and a one-act play by Tennessee Williams—an evening of entertainment in three packages. All the packages are cleverly designed and beautifully decorated but when the colorful wrapping is removed, one package is filled with tinsel and another contains stable sweepings. The third package, however, holds a sparkling dramatic gem.

*Trouble in Tahiti*, by Leonard Bernstein, directed by David Brooks, is a taut and acidulous story of marriage failure. No extramarital Lothario is involved in the story, but the husband is so absorbed in business and the wife so occupied by routine domestic tasks that they have little time for affection, or are just never in the



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mood. Their marriage is not rotting, it is drying up. There is far stronger tragedy here than in the more literal and sordid Tennessee Williams drama.

Mr. Williams' 27 Wagons Full of Cotton is a miniature Tobacco Road without the social impact of the latter play. The central figure, who can hardly be called a character, is a weak-minded woman who becomes the victim in a business struggle between her brutal husband and his sadistic competitor. It's another play in which Mr. Williams prefers to be scavenger rather than dramatist. The drama was directed by Vincent J. Donehue.

Paul Draper, beyond doubt a precisionist in the tap-dancer's art, is too mechanical for your observer's taste.

Alice Ghostley contributes an eloquent and humorous performance to Tahiti, while Myron McCormick and Maureen Stapleton shine in 27 Wagons.

THEOPHILUS LEWIS

## FILMS

**INTERRUPTED MELODY** is an Eastman color, CinemaScope musical biography with a more elaborate than usual share-the-work policy as regards the leading role. The subject is Marjorie Lawrence, the former Metropolitan opera soprano, who was stricken with polio at the height of her career and made a courageous comeback from a wheelchair. Though Miss Lawrence is apparently still active vocally, the singing is done by Eileen Farrell, while Eleanor Parker plays the part in front of the camera.

The "dubbing," as is usually the case, is excellent but—let's face it—Miss Parker never looks as though she could produce those weighty tones, though she is costumed for the most part in rather baggy, unbecoming clothes which seem to have been designed for the express purpose of making her look heavier than she is. Even so, for adults who like long-haired music in capsule form, the sound track, which runs the gamut from *La Bohème* to *Tristan and Isolde* with a few non-operatic numbers thrown in, is rewarding.

The script, with all due deference to Miss Lawrence' gallant struggle, falls into the rather tired, success-story-followed-by-triumph-over-adversity pattern. Not even the appealing performances of Miss Parker and of Glenn Ford as her doctor-husband do much to bring it to life. (MGM)

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LAND OF FURY is a British-made quasi-epic in Technicolor about the opening up of New Zealand by white settlers in the early 19th century. As the picture turns out, it squanders not only some superb scenery and a good deal of presumably authentic footage about Maori customs and rituals, but also the undoubted talents of Jack Hawkins and Glynis Johns, two of Britain's most potent box-office attractions.

The story presents Hawkins, who has few histrionic peers in the art of projecting brains and authority, as a not-very-bright ship's officer who is framed on a smuggling rap and transported to New Zealand. Miss Johns, a most beguiling comedienne, plays his unremittingly virtuous but humorless wife. The hardships, perils and pitfalls to which the two are exposed in the wilderness read like a catalog of Hollywood frontier clichés. In addition to the privations and herculean labors of pioneer life, there is the handful of trigger-happy hotheads, both native and white, who stir up trouble where peace might have prevailed. There is even the improbably glamorous Maori damsel who momentarily tempts the hero from the paths of rectitude.

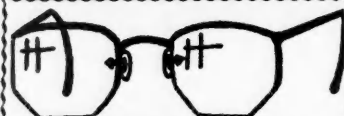
The picture is, however, different in one respect. Hollywood would never have allowed the hero and heroine to get killed off in the climactic, Antipodal equivalent of an Apache raid. (*Universal-International*)

BEDEVILLED is a rather bizarre manifestation of the esteem, at least for dramatic purposes, in which filmmakers hold Catholic beliefs and discipline. They are here personified in a young American (Steve Forrest) who stops off in Paris for two days on his way to enter a seminary. No explanation is given for the circumstance that he is entering a French seminary. Anyway, the foreign locale allows for the inclusion of authentic Parisian scenes in color and Cinema-Scope and is perhaps also intended to serve as protective coloration for some eventually preposterous melodramatics.

Before long, the hero finds himself, out of the purest and most charitable of motives, sharing a fugitive's existence with an expatriate American girl (Anne Baxter). She is fleeing from the private vengeance of a prominent citizen and is, in addition, in desperate need of spiritual rehabilitation.

In working out the triumph of the spirit over the flesh the film conveys its religious insights accurately enough for adults to wish that the story had been told in less transparently melodramatic terms. (*MGM*)

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## CORRESPONDENCE

### Reading to children

EDITOR: May I add one note to Dorothy Richards' excellent article "Reading: family style" (AM. 4/30)? When reading to the children, read *slowly*! Give them a chance to mull over the ideas a bit and to let the words roll around in their little heads.

I used to hurry along, rushing to the next exciting part, missing some delightful asides along the way, and still not holding their attention. Then on TV's "Ding Dong School" I heard Miss Frances read at a (to me) exasperatingly slow pace, while my children sat spellbound. I tried it and it worked.

A slow pace helps also when reading to children of different age levels. Select a book interesting to the older ones, and read slowly so the younger ones can tag along. We have done this with many stories from *Heidi* to some of Rudyard Kipling's.

My greatest satisfaction came on Good Friday and Holy Saturday when my husband and I read to our children the Passion of Our Lord from the Gospel of St. Matthew. We read verbatim, explaining only a word or two, and held the very real interest of our four listeners (ages 7½ down to 3).

(MRS.) JOSEPHINE C. LAVIN  
Peekskill, N. Y.

### Status of American Catholicism

EDITOR: Your editorial "Sociology and American Catholicism" and the articles by Abbé Francis Houtart and John B. Milhaven, S.J. (AM. 4/30), are most pertinent and valuable. Some qualifications, however, are in order, as a cautionary measure in our thinking about American Catholicism.

There are plenty of facts—and research should unearth more of them—in our Catholic life which must make us realize that our situation is far from ideal. . . . But it does not hurt to be conscious, without indulging in complacency, of how far we have come, or how much we are doing.

Mr. Milhaven cited several of Abbé Houtart's findings that were anything but encouraging. But no mention was made of the thorough study by Bro. Gerald J. Schnepf, S.M., which showed an 80-percent level of practice. A study of the diocese of St. Augustine in Florida by Rev. George Kelly showed a comparable result. A couple of studies going on at the Sociological Research Laboratory here at Fordham do not give reason for

anything like the discouragement one would derive from those cited in your pages.

Dr. John J. Kane of Notre Dame is cited (on p. 116 of the same issue) as saying Catholics are not going to college. Yet about one-fifth of all American college students are Catholic. And while our urban preponderance might suggest that we should have a larger percentage, let's realize that a tremendous proportion of American Catholics are only a generation or two away from foreign shores and difficult livelihood. It takes time to develop an educated Catholic community. Our achievements, all things considered, thus far have been great indeed.

JOSEPH B. SCHUYLER, S.J.  
Sociological Research Laboratory  
Fordham University  
New York, N.Y.

### Vocation of single person

EDITOR: I would like to commend your publication of Kathleen Rutherford's very inspiring article, "Vocations for the purposeless single," in your issue of April 2. Articles of this type are urgently needed today. They not only can help those already settled in positions involving hours of drudgery to find a purpose in life. They also can stimulate the young men and women just graduating from our high schools and colleges to choose a vocation which will enable them to find pleasure in using their creative talent.

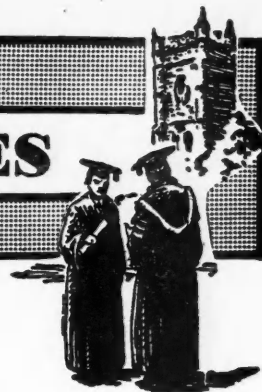
In our present-day civilization, such great emphasis is placed upon material values that there is too often a tendency to choose a career only on the basis of the salary earned. If young people could be made to realize the unhappiness involved in holding down a job for which they have no special talent or emotional attraction, many of the nervous breakdowns and frustrations of our everyday world could be eliminated.

It is my belief that there should be more attention given in our schools and churches to the problem of living a single life in the world. More stress should be also laid on the advantages of being active in some religious, civil, or social enterprise which can give life a moral purpose.

I have long enjoyed reading your magazine both for its valuable Catholic viewpoint on current issues and for its high standards of presentation.

LILLIAN CHADWICK  
Winona, Minn.

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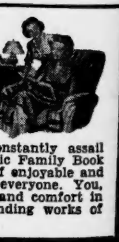
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